ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE 51ST AND 33D ANNIVERSARY OF THE

Tallasahatchie and Ten Island

BAPTIST ASSOCIATION,

HELD WITH LIBERTY CHURCH, CHEROKEE COUNTY, ALA., OCT. 4, 5, 6, 1884.

OFFICERS:

John A. Scott, Davisville, Ala. . . . . Moderator.
Wm. H. Burton, Howell's Cross Roads, Ala. . . . . Clerk.
Joe B. Graham, Spring Garden, Ala. . . . . Assistant Clerk.
Wm. H. Ballard, Centre, Ala. . . . . Treasurer.
J. R. Graham, Ladega, Ala. . . . . Chairman Executive Committee.

The next session will meet with Hebron Church, Calhoun county Ala., Saturday before the first Sabbath in October, 1885.
Introductory Sermon by Eld. E. T. Read, W. H. Burton, alternate.

ATLANTA, GEORGIA:
JAS. P. HARRISON & CO., PRINTERS AND BINDERS.
1884.

MINUTES.

FIRST DAY.

LIBERTY CHURCH, Cherokee County,
Alabama, October 4, 1884.

On Saturday, October 4th, 1884, The Tallasâhatchie and Ten Island Baptist Association met in Fifty-first and Thirty-third Annual Session with Liberty church.

At 10 a. m. a large audience had assembled at the creek near the church to witness the ordinance of baptism.

Re-assembled in the house at 11 o'clock, and the Introductory Sermon was preached by Wm. H. Burton. Text: 61st Psalm, 2d verse, "Lead me to the Rock that is higher than I."

Prayer by Elder J. M. B. Gresham.

Adjourned one hour.

EVENING SESSION—2 P. M.

The body was called to order by the Moderator, Elder John A. Scott. Read 3d chapter of Malachi. Sung, "I love thy kingdom."

Prayer by Elder V. A. Brewster.

Letters read by J. R. and J. B. Graham.

DELEGATES PRESENT.

FIRST DISTRICT.

Ten Island—J. S. Shubert, P. Howel.
White Springs—J. A. Watkins.
Pine Grove—Not represented.
Ohotchee—Elder D. C. Robinett, J. M. Rhodes, Z. Williams.
Oak Grove—J. W. Broughton.
Mt. Gilead—Rev. C. W. P. Philips, N. J. Stephens.
Hebron—W. G. Duke, J. M. S. Griffin, J. Dillard.
Mt. Ararat—J. M. C. Burnett.

SECOND DISTRICT.

Friendship—Elder E. T. Read, D. Johnson, M. Johnson.
Nance's Creek—J. Willimon, J. A. Borden, C. E. Borden.
Rabbit Town—Elder J. F. Potter, R. P. Defreese, D. A. Hall.
Shiloh—Dissolved.
Harmony—Elder J. A. Scott, J. J. Young, W. F. Jordan.
Pleasant Ridge—E. W. Cobb W. T. Owens, J. H. Andrews.
Zion Hill—J. M. Busby.
New Bethel—H. P. Castly, A. J. Boswell.

THIRD DISTRICT.

Mt. Zion.—I. A. Ellis, T. J. Burnham, W. A. Acker.
Liberty—J. R. Graham, E. Roberts, Geo. Hanka.
Pisgah—I. H. Coley, W. L. Wallace.
Cross Plains—Charles Pruett.

New Hopewell—D. D. Nabora, Thos. Littlejohn.
Amberson—J. R. Jolley, L. M. Mitchell.
Pilgrims Rest—Elder W. H. Stephens, J. W. Baker.
Bethel—E. H. Hardin, J. Richardson, A. Hardin.
Sandy Creek—W. P. Hughes, J. R. McAfee, A. P. Richardson.

FOURTH DISTRICT.

Providence—Rev. Thos. Blair, T. Moore, W. Ragan.
Centre—Not represented.
Pleasant Valley—W. H. Wester.
Pine Grove—Elder W. D. Taylor.
Chalcedonia—R. J. Sims.
Nazareth—W. H. Burton, J. Conner, M. F. Furgerson.
Friendship—A. Ashley, Rev. J. K. Neymon, W. S. Williams.
New Bethel—J. E. Snead, Rev. W. A. Payne.
Tates' Chapel—W. H. Ballard, John J. Snead.
Officers were elected as follows:
For Moderator—Elder J. A. Scott re-elected by acclamation.
For Clerk—W. H. Burton re-elected by acclamation.
On motion of W. H. Burton, Joe B. Graham was elected Assistant Clerk by acclamation.
Invited visiting brethren to seats.
Called for Petitionary Letters—None.
Called for Correspondents and received from the following Associations:
Coosa—Elder J. W. King.
Coosa River—Elders W. S. Griffin C. J. Lacey.
Cedar Bluff—Elders J. M. B Gresham, W. H. Moon.
Harmony—Elder V. A. Brewster, V. M. Thackerson, S. R. McClung.
Boiling Springs—Elder A. F. Allen.
The following were appointed correspondents:
Cedar Bluff—Elders W. H Stephens, W. H. Burton, W. H. Ballard, J. J. Snead, Geo. Hanks.
Convenes with Demaris church on Saturday before the 3d Sabbath in August, 1885.
Harmony—Elders J. F. Potter, W. H. Burton D. C. Robinett. Near Edwardsville, First Sabbath in October, 1885.
Coosa River—Elders J. A. Scott, J. R. Graham, J. B. Graham, W. F. Jordan, at Wilsonville, (Ala.)
Boiling Springs—Elders D. C. Robinett, John R Graham, Wm. Rhodes, W. F. Jordon, at Bethlehem, 4th Saturday in September, 1885.
Cherokee—Elders W. H. Burton, W. H. Ballard, R. J. Sims, at Collinsville, (Ala.)
Baptist State Convention—Elders J. A. Scott, J. F. Potter, W. H. Burton, at Tuskegee, (Ala.) Friday before 3d Sabbath in July, 1885.
On motion, suspended regular order of buisness to ascertain number of Sabbath schools and Prayer Meetings in the Association.

COMMITTEE TO REPORT PRESENT SESSION.

Preaching—R. J. Sims, Rev. Thomas Blair, A. J. Boswell, with the Deacons of Liberty church.
Finance—E. Roberts, E. H. Hardin, W. S. Williams.
Deceased Ministers—Elder J. F. Potter, J. J. Young. D. D. Nabors.
Documents—J. R. Graham, I. A. Ellis, Rev. C. W. P. Philips.
Nominations—W. P. Hughes, J. E. Snead, W. F. Jordon.
Appointed Elder E. T. Read, in place of Coleman, absent, on Family Religion.
Elder W. H. Stephens on reading Bible, in place of Vinson, absent.
Named homes for Delegates.
Adjourned to 9 o'clock Monday morning. Sung, "A Throne of Grace." Prayer by Elder E. T. Read.

SABBATH EXERCISES.

Baptiz'ng at 9 a. m. by Elder Gresham for Amberson church.

10 o'c.ock.—Preaching by Elder V. A. Brewster. Text: 66 Psalm, 16th verse, "Come and hear all ye that fear God, and I will declare what he hath done for my s ul."

11 o'clock—Missionary sermon by Elder W. S. Griffin. Text: John, 4th chapter 35th verse, "For they are white already to harvest."

Amount of coll ction, $33 25.

3 o'clock, p. m.—Preaching by Elder J M B. Gresham. Text: Ephesians, 2d chapter 5th verse, "By grace are ye saved."

Preaching at night by various brethren, at the church and in the vicinity.

Large and attentive congregations, and we believe God greatly blessed the labors of the day.

MONDAY, 9 O'CLOCK A. M.

The Association met. Prayer by Elder W. H. Moon.

Renewed call for correspondents.

Elder L. G Skipper was received from the Alabama, and El'er T. A. Higdon and James Isbell from the Harmony Association.

Called and corrected roll of Delegates.

Dispensed with read'ng Constitution, etc.

STANDING COMMITTEES.

Family Religion.

The practice of s me Religious Orgies have existed from the earliest ages of the human race. Various religious systems have been practiced by the fallen race of man. A standing proof of the authenticity of the Mosaic history of our Divine origin.

Family Religion is, therefore, the rite which is observed in private devotional worship by families in their homes. The Book of Genesis presents symbolically the form of religious worship when the family circle presents themselves before the altar upon which they offered to God the burning sacrifice. In the same dispensation (another stage of advancement) the National and Family forms of religion are strictly symbolic of a coming Great Deliverer, all of which is found in the first five books of Moses.

Family Religion, under the Gospel dispensation of the present time, is the reception by faith on the part of heads of families, of nations or of individuals of that ante-type deliverer, the Son of God, typified in the family and National Religions, symbolized by the ceremonial forms of the two former dispensations. To have faith in this Son of God is to receive, embrace and obey the word of this Saviour.

The nation, family or individual, who possesses fa'th in this Saviour and fa'ls to exhibit, by daily devotion, benevo'ence and good works which are founded in love to God and Man, fails to prove in his life that he is a Christian, "saved by grace;" that he has "passed out of death into life;" failed to prove that he enjoys the life of Christ, the fellowship of saints.

In offering to our brethren of this Association the foregoing report, your Committee ask leave to exhort the brethren to live at their homes in the continual observance of family prayer. Call together the children and every member of the household, read a lesson in the Word of God, commenting, if you can, thereon, and if you have desires express them in the words of prayer. If you have no words, bend your person before God, with the circle, thus you will grow in Christian duty, proving your faith by your works. Respectfully submitted,

E. T. Read.

On motion, adopted.

READING BIBLE.

The Bible, comprising the books of the Old and New Testaments, is the Word of God. The Bible makes known to us the character and will of God, our sinfulness and ruin, and the way of salvation. It teaches us that there is only one true and living God, the Creator and upholder of all things. It comes to us sealed with Divinity, the theme of salvation, and offers us everlasting life, upon which the Christian may hang his hopes in life or death. It contains upon every page the germ of immortality, the resurrection of the body, the judgment, future rewards and punishments

This earth is a great ship, the inhabitants are all passengers launched out upon the ocean of life. The Bible is the only compass by which we can navigate this ocean and reach the heavenly port. We ought to read it. We are pained when we see so little interest manifested in searching the Scriptures. Christ knew we would be forgetful and said, "Search!" Still, how careless to secure that crown he purchased with his blood. This evil is being remedied where Sabbath-schools are organized, or where the churches are at work. Boys and girls, students in the Sabbath-schools are more conversant with the Bible than many aged members of our churches. This calls aloud to us the importance of organizing a Sabbath-school in every church. A majority of the converts strengthening our churches come from the Sunday-school. A study of the Bible is Heaven's University to mold our minds for future usefulness and a reward in Heaven. It is our duty to teach our children to read the Word of God at home as well as at the Sunday-school. It is much easier for a preacher to preach to a Bible-reading congregation. Then let us make the Bible "the man of our counsel."

"Holy Bible—book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am.
Mine to chide me when I rove,
Mine to show a Saviour's love;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit."

W. H. Stephens.

After interesting discussion by Elders Read, Skipper and Scott, adopted.

ON MISSIONS.

The cause of Missions is the cause of God Are we God's people? Do we love him? If we love Him we should honor Him. God is honored and glorified in the salvation of souls. "Go ye into all the world and preach the gospel to every creature." It is our duty to disseminate the gospel, and this is not intended to be read over hastily, and carelessly thrown aside; but the urgent appeal is now made to you as a Christian, that if you love your Saviour and have faith in Him, you should show your faith by your works. For He said, "If ye love me, keep my commandments." If you trust Him for the salvation of your soul, can you not trust Him with your means? Have faith in God.

"Oh, make but trial of His love, experience will decide
How blest are they, and only they, who in His truth confide."

"Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty." Do you believe this, my brother? Jacob's vow was to give one-tenth of his income. What does our rule of faith and practice say? "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." "How much owest thou my Lord?"

Now, my dear brother and sister, if you have the mind to give and have not the means, ask the Lord for the means to give, and when you

receive it, give where you think it will do the most good. By cultivating the spirit and habit of benevolence you will not only realize God's blessings upon yourself, but will bestow upon others favors of inca'culable worth, and you will grow to be a better man or woman by it. "But oh," says some one, "you are begging for money—salvation is free." Have you none of the spirit of Missions about you? Then you have not the spirit of Christ; and if you have not His spirit you are none of His. Every church should be a Missionary band, and carry out the Missionary work. For what were you organized but to help extend the kingdom of Christ? Be no longer idle in the vineyard of the Lord—whatsoever is right he will give you. If but little here,

"Soon the joyful news will come,
Child, your Father calls, come home."

Our churches are not supporting the ministry. They ought to be taught their duty in this respect, for as long as they remain as they are, times will be no better. You will find it to be true if you will pay your "pastors" as you call them, better, you will have better preaching, by those who supply your churches, for with the scanty pay they get, they cannot perform the duties of a pastor, much less do any Mission work.

The Foreign Mission field is full of activity. The Home and State Mission Boards are doing a noble work. Let us sustain them. Surely no member of this body will again oppose State Missions after witnessing the effective work of Evangelist Skipper in our bounds this summer The work of Missions is a work for the ages. The gospel, at home and abroad, is shedding its life-giving power. Are you lending a helping hand? "There is that that scattereth and yet increaseth, and there is that withholdeth more than is meet yet tendeth to poverty."

WM. H BURTON, Chairman.

Elder L. G. Skipper made quite an interesting statement of his labors as Evangelist.

Addresses on Missions were then made by Elders Burton, Gresham and King.

Suspended regular order of business, when Elder T. A. Higdon delivered an able discourse from Rev. 11:3: "And I will give power unto my two witnesses;" etc.

2 O'CLOCK P. M.

The Association met.

Prayer by Bro. E H. Hardin.

Resumed discussion on Missions. Able speeches were made by Elders Read, Higdon and Allen, when the report was adopted.

On motion of J. R. Graham, called for money and pledges for Missions.

Ohatchee	$ 5 00
Friendship, 2d District	5 00
Nance's Creek	5 00
Rabbit Town	15 00
Five dollars of this for Foreign Missions.	
Cross Plains	5 00
Hebron	5 00
Harmony	30 00
Ten dollars of this for F. M.	
New Bethel 2d District	5 00
Mt. Zion	5 00
Amberson	5 00
Bethel	5 00
Liberty	20 00
Chalcedonia	5 00
Nazareth	3 00
Tates Chapel	11 25
D. D. Nabors	2 00
W. H. Wester	2 00

Ashley, Williams & Dearman	$ 3 00
Mrs. B. F. Graham	25
Miss S. E Roberts	50
Miss Ann Davis	1 00
Miss Julia Graham	1 00
Miss Lula Graham	25
Mrs M. Whitehead (Paid)	25
Mrs. E. Roberts (Paid)	1 00
Mrs. D. W. Thornton	25
Mrs. E. Acker	1 00
Mrs. Sue Roberts	25
Mrs Allsup	2 00
J. B. Burns	50
E. Cornelius	50
T. H. Cornelius	50
Sandy Creek	10 00
All for F. M.	
Providence	5 00
New Bethel 4th District	2 00
Chas. Pruett	1 00
W. H. Stephens	1 00
W. P. Hughes	2 00
W. D Taylor	2 00
Mrs. T. N. White	1 00
Mrs. James Savage	1 00
Mrs. W. H. Graham	1 00
Mrs. J. R Graham	1 00
Mrs. J. B. Palmer	1 00
Mrs. S. Davis	1 00
Mrs. W. P. Roberts	25
Mrs. B. P. White	1 00
Mrs. A. B. Roberts	50
Miss Minnie Roberts	1 00
Miss Eddie Roberts	25
Miss Bell Kimberly	50
D. W. Thornton	50
	$ 178 50
Collection on Sabbath	33 35
Total	211 85

Resumed regular order.

Called for report on prayer-meetings.

Meetings or gatherings for the specific purpose of prayer, from observation and other sources of information, I think this subject does not get that consideration and encouragement on the part of individual Christians generally, and our churches that it deserves. I find upon inquiry that very few churches in this Association regularly hold such meetings. And why is it so? Is it because they are unscriptural or unprofitable? Surely not. It does appear to me, in this particular, we are not proving our faith by our works, and to some extent, ignoring some of the plain admonitions in the word of God; such things we should not do. The Saviour, while on earth doing the sublime work of his Father in Heaven, prayed much. In his work he appears to appreciate the privilege of prayer, and practiced it as an all important duty, late in the night, early in the morning, and once indeed, in a mountain he continued all night in prayer to God. Blessed Saviour.

> Cold mountains and the midnight air
> Witnessed the fervor of thy prayer.

Now if it was really necessary for our great Redeemer to pray while prosecuting the will of his father on earth, is it not reasonable to con-

clude that it is the duty of His people, His church, in carrying forward the work entrusted her, and only to her, that she should be much in prayer. Why is her work so often tardy, and seemingly inefficient? Is it not in part because she is deficient in the duty of prayer? I here present the thought and will maintain it, that it is the duty of our churches, as such, to hold prayer-meetings. The impression seems to prevail (judging from actions) that meetings for prayer are less important than those for preaching. The correctness of this impression may well be questioned. It is difficult to conceive how any meeting can be more important than those in which the supplications of a church are offered to God. In these meetings the different members usually come in close contact with each other in feelings, faith, hope and joys. Does Zion languish? Her mourning children together utter their sad complaints. Does vice prevail and wickedness come in like a flood? Do some who once walked with the saints turn back to the beggarly elements of this world? Then those who are faithful will come to the house of prayer to meet with Jesus and be blessed. Prayer-meetings were held in apostolic times. The Pentecostal effusion of the holy Spirit was preceded by a protracted prayer-meeting. The apostles continued with one accord in prayer and supplication; and with the women, and Mary the mother of Jesus, and with His brethren. The example here left us should be influential. The apostles prayed, they did not consider it a condescension to be present in a prayer-meeting. They were glad, no doubt, to be there. The female members of the church were there. The desires of their hearts were poured forth in supplication; they looked for the promised blessing and received it. When Peter was in prison, prayer was made without ceasing of the church to God for him. This meeting was at the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying. That was a prayer-meeting very well attended. Many were there and they were there for a specific object—prayer. The attendance of church members at prayer-meeting should be general, all should be there unless providentially kept away. Why not? All have wants which should be expressed in prayer, all have sins which ought to be confessed, all are the recipients of favors which should be gratefully acknowledged. None are too rich to attend prayer-meetings, and none are too poor; the rich need to pray lest they trust in uncertain riches, and the poor that they may not repine at their poverty; none are too wise to pray, and none are too ignorant. I see not how any class of church members can be excused from a regular attendance at prayer-meetings. It is indeed pleasant, above the pleasures of earth for the believers in Jesus to speak to one another in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord, which can be done so well in prayer-meetings. Brethren, I believe we need, and I hope we may have a revival in this work. Respectfully submitted.

J. F. Potter.

After discussion by Elders Potter, Gresham, Higdan, Read and Moon, adopted.

SABBATH SCHOOLS.

"Train up a child in the way he should go, and when he is old he will not depart from it." Bring up your children in the nurture and admonition of the Lord, is the teachings of the Bible. But parents do not properly heed the advice. And it is a lamentable fact that Christians do not seem to consider that it is important that they should obey the commands of our Heavenly Father. We not only teach our own children in Sabbath-school, but we reach those of non-professors, also; by giving their children religious instructions, we often communicate to the parents who are ungodly men and women the way of salvation. There are many instances where children have caused their parents to seek an interest in Christ, and embrace him in the salvation of their souls. We don't have enough of the spirit of Christ in our Sabbath-schools. We too often attend Sab-

bath-school as though we did not want any of the guidance of the Holy Spirit. There is no service of the church that we can have joy and gladness unless we are guided by the Spirit of God; a Sabbath-school is the church at work, we shou'd therefore work in spirit and in truth in the Sabbath-school. If we would strive to be in spirit at our Sabbath-schools we would enjoy them much more ourselves, and we would exercise a much greater influence over the unconverted portion of the school, and our schools would increase in numbers both in Christian and unconverted just as it is in the revival meetings. Let a revival of religion spring up in any community where Christians have returned to their first love, filled with the love of God, rejoicing in hope of immortal glory, and you will soon see Christians and sinners flocking to the house of God. There is no religious service that will edify the Christian or convince the sinner unless the people of God have the Holy Spirit to guide them in their exercises. David knew that he coul! not teach transgressors the way unless he had the joy of God's salvation restored to him. And experience has taught us the same lesson; then let us make our Sabbath-schools edifying to ourselves and alarming to the sinner.

And how can we aid and encourage and build up the Sabbath-schools and remain at our homes? We should go; and go praying that we may be in the spirit! Our presence at Sabbath-school will encourage our brethren and sisters, our children, and our neighbor's children. We can add stars to our crowns be permitted to speak often one to another that our words may be recorded in the Book of remembrance that is kept for them that fear the Lord, and think upon his name. We don't have life enough in our assemblies; too many of us have a name to live by and are dead! We can and ought to make our Sabbath-schools and all of our meetings interesting and profitable. We find with thirty-four churches in the Association with over two thousand members, only sixteen Sabbath-schools; it ought not to be so. We should wake up to our duty and let our record stand out to the world, that we are not standing idle in the vineyard of the Lord, nor in the way of sinners.

Your Committee would urge the churches of this Association to establish Sabbath schools, and every member of the several churches to use their influence in that direction, and have life and spirit in them. And we earnestly recommend that the churches send up to our next meeting of this body a report of the workings of their Sabbath-schools, the name of their Superintendent, number of teachers and scholars, and the spiritual condition of each of their schools, which will enable your Committee on Sabbath-schools to make a report showing the true condition of Sabbath-school work in the bounds of the Association. And we hope and pray that it may be such a report as will edify and encourage the members of this body to a discharge of their duty, and that souls may be saved through the efforts put forth in Sabbath-schools, and that great and lasting good may be done for our Master's Kingdom in leading the young minds and hearts to the fountain of living water.

Respectfully submitted, J. R. Graham.

On motion, adopted.

Requested Bro. J. B. Graham to prepare a report

ON TEMPERANCE.

When an individual has been truly imbued with the law of his Creator and has accepted the proposition made for the fruit of the tree whose mortal taste brought death into the world and all our woes, with the loss of Eden, there is no necessity of voluminous papers and articles condemnatory of sin, in its multiplicity of forms, to restrain him therefrom. Hence, we do not presume to admonish Christians to be temperate, but to labor in unison for the suppression of the greatest evil and one of the vilest sins known to humanity. Political parties have refused to allow the question of national prohibition and extermination of the liquor traffic to enter their platforms, so the great problem and solution thereof

falls to the Christian world.

Notwithstanding the violations of the law, prohibition has wrought much good for several counties in the State of Alabama, and it is our duty to toil and strive that the prohibitory law may be propagated until Alabama, our pride, shall be rescued for the cause of sobriety. The cause of temperance is only the cause of humanity, virtue, truth and sobriety. Members of society, church and State, why not labor in the cause?

If this cause should ultimately triumph over every foe, it would be significant of better, happier days to our people. The fires of domestic love would be rekindled on the altars of those hearts that are steeped in the liquid hell and the cesspools of vice and iniquity; peace and plenty would flow in unstinted abundance to those darkened and desolated homes where once the star of hope and joy shone with a more brilliant lustre and magnificent splendor than the myriad host that stood like gems in the canopy of night; the young men of our land would walk forth in the broad sunlight of heaven untouched, untainted and unhurt by the demon of drink that gnaws away the very fibres of the physical man, drives intellect and reason from their throne, and binds that precious and immortal spark with fetters which the fires of Gehenna cannot consume throughout the endless cycles of eternity.

We importune the members of this Association, in the fear of God, who are clothed with the right of suffrage to shield their children and the young men of the country from contact with that which will destroy life's noblest ambitions and all the happy dreams and fancies of the youthful vision.

Let us hope that the day will soon come when this mighty Harpy and Gorgon of fratricide, domestic poverty and strife, civil commotion, church bickerings shall lift its sable pinions from over our land forever, fly to the lonely isle of nonentity where the night winds of oblivion shall chant its requiem, and its degrading and desolating influence felt by man no more.

Respectfully submitted,

J. B. Graham.

APPOINTED STANDING COMMITTEES.

Family Religion—John R. Graham.
Reading Bible—Elder W. D. Taylor.
Missions—Elder E. T. Read.
Temperance—Elder W. H. Stephens.
Prayer Meetings.—Rev. Thomas Blair.
Sabbath Schools—Elder J. F. Potter.

THE NEXT SESSION.

Appointed the next session of this body to meet with Hebron Church, Calhoun county, Ala.

Called for report

ON DOCUMENTS.

We recommend the careful reading of the Bible and the following Religious journals: Alabama *Baptist*, Home and Foreign Mission *Journal*, Christian *Index*, The *Baptist* and the Baptist *Reflector*.

J. R. Graham, Chairman.

Adopted.

DECEASED MINISTERS.

We learn that our aged father in Israel, Elder Wm. M. Wilson, has departed this life since our last meeting. He was well stricken in years, but "faithful unto death." He was in the organization of the Tallasahatchee Association and spent nearly all his life in the midst of the churches.

He has ceased from his labors, but "his works follow him." Most certainly he was a "father in Israel," and we part with him as such in hope of a blest immortality. We are grateful to God that He has spared the lives of so many of our ministers, and that He has so abundantly blessed their labors. J. F. POTTER, Chairman.

After appropriate remarks upon the life and character of father Wilson by W. H. Burton, the report was adopted.

NOMINATIONS.

Elder E. T. Read to preach Introductory, Elder W. H. Burton, alternate; Elder J. A. Scott to preach Missionary Sermon, Elder J. F. Potter, alternate.

Adopted.

EXECUTIVE COMMITTEE.

Cash on hand last session		$133 11
Paid Elder Burton for labor in 1883		35 00
		$ 98 11
Collected on Sabbath		33 35
Collected on Monday		1 25
Collected on old pledges		115 25
		$247 96
Paid Elder L. G. Skipper		160 00
Cash on hand		$ 87 96

COLPORTEUR FUND.

Cash on hand last session	$47 45	
Cash received on pledges	25 00	
	$82 45	
Total cash on hand		$170 41

Adopted. J. R. GRAHAM, Chairman.

N. B. The old pledges for Missions and the balance of the Colporteur Fund should be sent at once to J. R. Graham, Ladiga, Ala. Brethren, don't neglect this.

FINANCE.

Received for Minutes	$ 43 15
Received for Missions	148 60
Received for Colporteur Fund	25 00
	$216 75
Paid to W. H. Ballard, Treasurer	216 75

E. ROBERTS, Chairman.

Adopted.

TREASURER.

Received of Finance Committee	$216 75	
Paid to J. R. Graham, Chairman Ex. Com		$173 60
Paid to W. H. Burton, Clerk		43 15
		216 75

W. H. BALLARD, Treasurer.

Adopted.

REPORT OF EVANGELIST.

J. R. Graham, Chairman Executive Committee:

DEAR BRO.: In the course of my labors as Missionary for the Tallahatchie and Ten Island Association, I visited every church except four. I also preached at school houses and private dwellings as often as I could. I traveled 1050 miles, preached 128 sermons, baptized 40, labored in 13 protracted meetings, and there were 92 baptized in those meetings. I labored nine consecutive weeks almost incessantly, doing all I could to bring souls to Christ. I found a great want of interest in Missions and Sabbath-schools in many parts of the Association. I don't think any church can prosper neglecting things of so much importance.

Yours in Christ,

L. G. SKIPPER.

RE-DISTRICTING ASSOCIATION.

First District—Hebron, Ohatchie, Friendship, New Hopewell, Pisgah, Cross Plains.

Second District—Nance's Creek, Rabbit Town, Harmony, New Bethel, Pleasant Ridge, Zion Hill.

Third District—Mt. Zion, Liberty, Amberson, Pilgrims' Rest, Bethel, Nazareth, Sandy Creek.

Fourth District—Providence, Centre, Tate's Chapel, Pleasant Valley, Pine Grove, Chalceldonia, Friendship, New Bethel.

W. D. DUKE, Chairman.

Adopted. (See Tabular Statement.)

DISTRICT MEETINGS.

First District—Hebron, Friday before the first Sabbath in August, 1885. Elder D. C. Robinett to preach Introductory Sermon.

Second District—None.

Third District—Amberson, Friday before the fourth Sabbath in August, 1885. Introductory Sermon by Elder A. J. West.

Fourth District—Pine Grove, Friday belore the second Sunday in August, 1885 Introductory Sermon by Elder E. A. Hall.

APPOINTED EXECUTIVE COMMITTEE.

John R. Graham, E. Roberts and W. P. Hughes.

RESOLUTIONS.

Resolved 1, That the Colporteur Fund be turned over to State Board, and that they use it as the Association intended.

Resolved 2, That a page of the Minutes be dressed in mourning in memory of Elder Wm. M. Wilson.

Resolved 3, That the churches be requested to send delegates in future, who are willing to remain in session until the business of the Association is transacted.

Whereas, Recognizing as we do, the word of God as our "rule of faith and practice," and finding therein that the "laborer is worthy of his hire," and that "they that preach the gospel shall live of the gospel,"

Resolved 4, That we recommend the churches of this body not to call a pastor unless they tell him what they expect to pay him for his services.

Resolved 5, That we highly appreciate the labors of our Evangelist, L. G. Skipper. His praise is in all the churches where his labors have been dispensed. We respectfully recommend the Executive Committee to obtain, if possible, his services for the next Associational year.

Resolved 6, That we return our sincere thanks to the brethren of Liberty and Amberson churches, and to all the citizens of this community for their kind and generous hospitality.

Resolved 7, That Elder Wm. H. Burton be allowed one or more pages of the Minutes to advertise his prosperous High School, or to fill with any other literary matter he may desire.

CORRESPONDING LETTER.

Dear Brethren: Again we have had a pleasant and we believe, a profitable meeting. We thank you for your correspondence. The next session is appointed to convene with Hebron church, Calhoun county, Ala., on Saturday before the first Sabbath in October, 1885. We cordially invite you to meet with us. J. A. Scott, Moderator.
W. H. Burton, Clerk.

After singing "How firm a foundation," Elder E. T. Read led in prayer. Thus closed another pleasant and harmonious session.
Benediction by Elder J. F. Potter.
Wm. H. Burton, Clerk. J. A. Scott, Moderator.

CONDENSED HISTORY OF THE CHURCHES.

FRIENDSHIP—FOURTH DISTRICT.

This church was constituted Saturday before the first Sabbath in May, 1837, Elder John Holmes, Moderator, Joseph Whorton, Clerk.

Members in the Constitution—Joseph Whorton, Wm. Hughes, A. F. Vandiver, John Bell, Sarah Whorton, Ann Vandiver, Priscilla Vandiver, Elizabeth Vandiver, Mary Hickman Elizabeth Davis. Elder Holmes pastor until 1838, Joseph Whorton, Clerk. Elder Thos. Grogan pastor until 1841. Joseph Whorton and John Bell were ordained deacons, April, 1838, by Elders Grogan and Kaufman. First sacrament in July, 1838. United with the Tallasahatchie Association in 1837. Elder W. M. Wilson pastor in 1842. Elder Raford Kent in 1843. Elder Edward Haynes in 1844 and a portion of 1845. Elder W. M. Wilson in 1846. In 1847 Elder Seamon Moore, eight months, then Elder Sylvanus Minton until 1853. Elder W. M. Wilson in 1853; Elder J D. Hopper until 1856. In 1856–7, Elder S. Minton. In 1858, Elder Jacob Couch. Then until 1862, Elder W. M. Wilson. No pastor now until 1868, when the Association sent to them Elder Silas Wilt, who supplied the church until 1871. Elder E. J. R. Holcombe was pastor until 1878. Elder John High the next two years, then Elder W. M. Wilson until 1881. Elder E. Wilson in 1881 and part of 1882. Elder W. E. Mountain the balance of 1882 and until his death in 1883. Then Elder E. A. Hall until September, 1883. Elder W. H. Burton was then called to the pastorate for 1884 and again for 1885, October 1, 1884.

The above was prepared for the church by Col. J. P. Wharton.

RABBIT TOWN.

The Records from 1836 to 1858 are lost, so but little of the early history of the church can be given. It was constituted in 1836 with eighteen members. Elders Silas Witt and Wm. Penn Presbytery. Elder E. T. Symth was called to the care of the church in 1858 and served until 1861. There were then fifty-nine members. In 1862, 79 members Elder R. H. Thackerson was pastor in 1862; E. T. Smyth again in 1863; Elders Thos. Hollis in 1864–65–66. Membership 192. Elder W. E. Mountain was now pastor until 1870. Elder J F. Potter in 1870; then Elder W. E. Mountain until 1880. Elder J. F. Potter was then called and is still serving as pastor. The greatest number ever baptized in one year was 56, in 1865. In 1864, thirty-four were baptized. Membership in 1884, 63. This is the best history that can be gotten up at this time, Oct. 1, 1884.

R. P. Defreese, Clerk.

Harmony, Hebron, Pisgah and Liberty please send history to next meeting.

SPECIAL NOTICE.

If the Clerks of all the churches will send me on a postal card, the Township, Range and Section their church house is located on, I will prepare a map of the Association.

W. H. Burton.

ORDAINED MINISTERS.

J. A. Scott, Mod., Davisville, Ala
Wm. H. Burton, Clerk, Howell's Cross Roads, Ala.
J. F. Potter.....White Plains, Ala
M. Garrett.....De Armorville, Ala
E. T. Read.....Jacksonville, Ala
H. A. Williams.....Cross Plains, Ala
E. A. Hall.....Kirk's Grove, Ala
W. W. Coleman....Choccolocco, Ala
J. V. Rhodes..... Choccolocco, Ala
W. D. Taylor.....Centre, Ala
E. Wilson.....Centre, Ala
J. W. Trotter....Walnut, Grove, Ala
A. J. West ....Cross Plains, Ala
W. H. Stephens.....Godwin, Ala

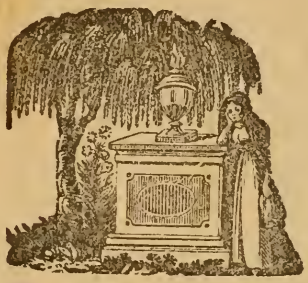
UNORDAINED MINISTERS

T. S. Nabors.....Cross Plains, Ala
J. R. Neyman.....Key, Ala
Z. T. Deberry.....Forney, Ala
J. M. Deberry.....Forney, Ala
W. A. Payne.....Forney, Ala
D. Keener.....Centre, Ala
J. L. Harrison.....White Plains, Ala
D. R. Johnson, Martin'sXRoads, Ala
D. Calhoun.....Peek's Hill, Ala
D. C. Robinett... ..Jacksonville, Ala
Riley Ragan.....Centre, Ala
C. W. P. Philips.....Mack. Ala
S. L. Cross.....White Plains, Ala
Thomas Blair.....Centre, Ala
Noah Stephens.....Berea, Ala
Alfred Baker.....White Plains Ala
M. V. Stedham..White Plains, Ala

TABULAR STATEMENT OF THE CHURCHES.

	CHURCHES.	POST-OFFICES.	PASTORS.	CLERKS.	Baptized.	Received by Letter.	Dismissed by Letter	Excluded.	Restored	Dead.	Total.	For Minutes.	Days of Meeting.	Constituted.
First District.	Hebron	Hebron	T. R. Trotter	B. W. Duke	19	10	5	1	...	2	131	$ 3 00	1	1839
	Ohatchee	Delia	H. G. Johnson	D. C. Robinett	6	2	1	...	...	...	40	1 25	2	1878
	Friendship	Jacksonville	E. T Read	J. A. Johnson	6	.....	.....	...	2	1	19	.....	1	1871
	New Hopewell	Allsup	M. A. Cornelius	D. D. Nabors	8	3	3	...	...	3	67	1 50	3	1871
	Pisgah	Gnatville	A, J. W.st	J. B. Collins	19	2	4	...	1	...	57	1 60	1	1841
	Cross Plains	Cross Plains	H. A. Williams	M. T. Ledbetter	.....	2	7	1	...	1	52	1 50	2	1870
Second District.	Nance's Creek	Cross Plains	J. F. Potter	J. M. Andrews	12	2	1	...	1	1	47	1 25	1	1865
	Rabbit Town	Rabbit Town	J. F. Potter	R. P. Defreese	10	1	3	3	...	2	63	1 50	2	1836
	Harmony	Choccolocco	J. A. Scott	A. J. H. Borders	18	11	.....	2	2	3	145	2 50	2	1838
	New Bethel	Bera	T. R. Trotter	S. T. Rhodes	38	10	7	2	1	3	109	2 65	2	1879
	Pleasant Ridge	White Plains	W. W. Coleman	E. W. Cobb	3	4	12	2	...	4	72	2 00	1	1880
	Zion Hill	White Plains	J. F. Potter	A. N. Ward	9	4	5	...	...	1	96	2 00	3	.....
Third District.	Mt. Zion	Spring Garden	H. A. Williams	I. A. Ellis	.....	3	8	...	...	2	66	1 50	3	1853
	Liberty	Stokes' Mill	W. S. Griffin	E. Roberts	17	12	4	1	1	...	123	2 50	1	1839
	Amberson	Spring Garden	J. M. B. Gresham	M. S. Bozemore	3	2	1	1	1	...	28	1 50	4	1881
	Pilgrims' Rest	Forney	J. M. B. Gresham	J. W. Baker	.....	2	.....	...	...	...	18	65	1	1878
	Bethel	Forney	Thos Hollis	M. J. Abernathy	8	2	.....	...	...	2	75	1 50	2	1849
	Nazareth	Forney	W. H. Burton	Jas. Conner	5	.....	3	...	...	...	72	1 50	1	1860
	Sandy Creek	Forney	Thos Hollis	L. A. McCarley	3	2	4	2	...	...	71	1 50	4	1865
Fourth District.	Providence	Centre	W. H. Moon	Thos. Blair	7	5	4	...	3	...	54	1 50	4	1841
	Centre	No Statistics	.....	.....	.....	.....	.....	...	...	...	.....	.....	...	.....
	Tate's Chapel	Centre	W. H. Burton	J. J. Snead	13	28	4	1	...	...	55	1 60	1	1883
	Pleasant Valley	Centre	E. A. Hall	W. H. Wester	.....	.....	6	...	...	1	36	50	1	1875
	Pine Grove	Centre	E. Wilson	J. E. Massengale	29	27	6	3	9	...	100	2 00	2	1858
	Chalcedonia	Howell's X Roads	W. H. Burton	L. W. Watts	7	6	1	3	1	1	65	1 50	2	1851
	Friendship	Howell's X Roads	W. H. Burton	D. F. Wood	8	1	8	...	2	3	90	2 00	3	1837
	New Bethel	Key	W. H. Burton	E. M. Sowell	2	8	7	1	...	...	35	1 50	1	1881
				Total	222	149	108	25	24	31	1,786	$43 15		

About 300 were baptized in the Association. Several churches, which are not in the above Statement, withdrew to form a new Association.



Sacred to the Memory of

Eld. Wm. M. Wilson.

"Faithful unto death."